

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

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NEW SERIES, VOL. XVII, NO. 48

## KINGDOM BRIEFS

Rev. J. B. Perry resigns at Sallis and will attend the Seminary at Fort Worth.

Texas, Missouri, Kentucky and Alabama Baptists have all put their whole co-operative work under one administrative board.

Brother Bryan Simmons is this week conducting a meeting at Belen. This church and the one at Marks would make a good field for the right man.

The Word and Way, speaking of a Baptist preacher who had gone to the Episcopalians, wishes for him increased usefulness. Any reflections in that wish, brother?

Mr. Jno. B. Ricketts has been elected to serve as executive secretary of the interdenominational laymen's missionary convention to be held in Jackson next February.

The Texas Pastors' Conference had a two days' program. The convention was great in attendance and the best reports were made ever known in the history of the work. The brethren are to be heartily congratulated.

The United States Public Health Service has offered its services in making a survey of the territory about New Orleans to locate the breeding places for mosquitoes with a view to their extermination. This is a move in a much needed work.

You will find on the last page a most tempting offer of your choice of a number of good books for a new subscription to The Baptist Record. By ten minutes' work you may get one of the best and most popular books published. Get as many books as you get subscribers.

The Kentucky General Association adopted the budget plan, authorizing a committee of fifteen to recommend the amounts to be raised each year for each object of benevolence; and their executive board is to put it into operation, employing a general secretary and such other officers as may seem necessary.

Thursday, November 25th, at Millington, Tennessee, were married Mr. R. D. Potts and Miss Anne Clifton Van Dyke. The bride is a granddaughter of Dr. L. R. Gwaltney, and the groom a son of Dr. T. S. Potts, of Memphis, and descended on his mother's side of Jno. Gano, first pastor of the First church of New York City.

At the Tennessee Convention, two weeks ago, it was decided to purchase Dr. E. E. Folke's stock in the Baptist and Reflector at par value, \$6,050. The same to be due and payable when Dr. Folk ceases to be editor. A board of nine members were appointed as managers, to elect the editor, fix the salary, and assume business management. The other stock they will seek to secure without cost, and the board of missions is authorized to expend such sum as they deem wise for space in the paper. We take it that Dr. Folk will continue as editor. His place would be hard to fill.

The Alabama Baptist reports: "After a warm debate of three hours' duration, the State Convention, by an overwhelming vote, abolished the State Board of Missions, Educational Commission, Board of Ministerial Education, aged and infirm ministers, and created in lieu of these a general board of thirty-six members to have charge of all the objects fostered by the convention. The general board is to be divided into three departments, to be known as the department of missions, education and social services. This board will elect a general secretary to have charge of all the denominational interests."

The editor of the Western Recorder says: "On a number of occasions in our own State, in soliciting for our paper we have been met with the remark, 'I take the three mission journals.'" The Editor of The Record, at an association, once preached to about a half-acre of people on religious literature, but found on approaching them personally that a good brother had immediately set to work for one of the mission journals and satisfied the conscience of the people by getting subscriptions at twenty-five cents. He was a success, but we seriously doubted if the good had not interfered with the better.

See attractive Premium Offer on last page.

A resolution was introduced at the Tennessee Convention to appoint a committee on contributions, virtually an apportionment committee, to decide the amount to be raised for each benevolence and allowing for one extra campaign a year. The State Board to be charged with raising the amount, one-twelfth of which shall be paid each month in advance. The resolution was allowed to lie over for consideration at the convention, one year hence. A resolution was introduced making the Convention Board to consist of one member from each association, but it failed to pass.

They seem to have had trouble in Georgia because of some boards of trustees ignoring the instruction of the convention. To prevent the repetition of this, a special committee of five, two preachers and three laymen, was appointed with authority to dismiss any members of boards violating instructions and fill the vacancies. The convention partook of the nature of a revival, and things are brightening up.

We publish this week an article with reference to the proposed union of all evangelical churches in the Philippines. This is a timely protest and shows how necessary it is to resist the beginnings of all such tendencies which crop out now and then among workers in the foreign mission fields. The plans of some who disclaim any desire for "organic union" will lead to just the situation that our Baptist people are facing in the Philippine Islands.

Rejoice not that your name is found in "Who's Who" or in the catalogue of the Hall of Fame, but that your names are written in heaven.

The General Association of Kentucky recommended the establishing of a sanatorium to the favorable consideration of the executive board.

The Baptist pastors of Missouri will hold a prayer conference in Kansas City, December 15-16. It is for the endowment of power.

J. H. Hobbs preached the Tennessee Convention sermon this year. W. F. Yarborough was appointed to preach the Alabama sermon next year. These Mississippians will come to the front!

Congressman Kitchin, who will probably be Democratic leader in the next House of Representatives, is a Baptist and a world-wide prohibitionist. Here's to his health and success—in cold water.

Retiring Mission Secretary W. B. Crumpton, of Alabama, was presented a gold watch and chain in appreciation of his twenty-seven years' service. He was retained as secretary-emeritus at a salary of \$1,500.

Dr. J. B. Lawrence preached at Pelahatchie Sunday, and the church made a subscription for local expenses of next year which promises to relieve the board of the assistance they have been receiving hitherto. This means a good advance for them.

Sometime ago President Elliot, of Harvard University, announced that what the world needed was a new religion. Now Harvard has established a chair of Confucianism. "Now all the Athenians and the strangers sojourning there spent their time in nothing else but either to tell or to hear some new thing."

In a game of football recently the representatives of the University lost the game, it is said, because the chancellor had barred a number of players because of their low grade in class work. If this is true, it is greatly to the chancellor's credit; for while this is according to regulations of the athletic association, some schools have not always been faithful to it.

Robt. H. Coleman retires as business manager of the Baptist Standard, and Editor Routh assumes that additional work. The Texas Convention wisely gave almost an entire night session to the consideration of the paper. They are coming to see that no department of the denominational work more vitally affects the interests of the kingdom.

Mr. Tom Watson, of Georgia, is being tried in Federal Court at Augusta on the charge of sending obscene literature through the mails. Of course, the prosecution this time, as once before, is being pressed by the Catholics. Mr. Watson says all the alleged obscene literature in his magazine complained of consists of extracts from Catholic books of theology.



## Sermon Section.

### DIVINE SUFFICIENCY.

(Annual sermon preached before the Mississippi Baptist State Convention at Hattiesburg, November 9, 1915, by Rev. R. L. Motley, D. D., of West Point.)

Quoting from the Revised Version, I announce as the text of the hour, II Corinthians 3:5-6, "Not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; who also made us sufficient as ministers of a new covenant."

When, under a new covenant, Christ gave the commission to His newly constituted church, He not only outlined its plan of procedure, but also pledged sufficient help in the power of His own presence. Not a message of truth was to be spoken; not an ordinance was to be administered; and not a word of instruction was to be given a new convert without a consciousness of the presence and approval of the Almighty. This, it appears, was fully recognized by the early ministers of Christ, especially by the Apostle Paul, in the light of whose teaching mainly I purpose to speak at this hour. It was he, you remember, who asked, "And who is sufficient for these things?" It was he also who triumphantly exclaimed, "I can do all things through him who strengthens me!"

Let it be remembered that we are essentially social beings; and that, whatever relieves human need, involves one or more of the principles of Christianity. Our task, therefore, does not end with the taking of souls for Christ; every human need is an open door for the exercise of our Christian graces. Our Savior, while on earth, not only pardoned sinners, but also ministered to the physical needs of the people; and in no sense are his followers to neglect the temporal needs of men. The deepest human needs, however, are the needs of the soul. A prominent minister, speaking of the people of his great city, said, "Many of them need bread, but they need Jesus infinitely more." Complete relief for the sin-smitten soul will result in an adequate solution of well nigh every ill of life. Our Savior, while fully recognizing the importance of food and drink and clothing, exhorted His hearers, saying, "But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

Questions of sociology, if rightly settled, must be settled at the foot of the cross. The glaring deformities of our social organism will be corrected only when we come to Golgotha's heights and learn experimentally the power of redeeming grace. Neither the babbling sentimentalist nor the cold-blooded skeptic will ever be equal to the demands of an hour like this. There is not a little to make the bravest heart grow faint. Even the most sanguine will hardly deny that, in many places, there is a lamentable falling away from the "faith delivered once for all to the saints." Itching ears demand a bloodless religion and spurn the glorious doctrines of grace. Not a few pulpits have yielded to the demands of the unregenerate, and with limping apologies, proclaim an emasculated gospel that is worse than worthless for both saint and sinner. Much that passes for evangelical teaching is manifestly a hindrance rather than a help toward a lost world's recovery; while many modern heresies sufficiently subtle and diabolical to deceive, if possible, the very elect, are sweeping through the land with alarming rapidity. It would seem that Satan, having read the approach of his doom, is redoubling his efforts to hold the lost and, as far as possible, to render unhappy and unprofitable the servants of the Most High. It is also true that, while wealth has increased at an incredible rate, pov-

erty continues to wage its fearful warfare upon countless, helpless victims. At this very hour gaunt famine like a hungry wolf crouches before the door of unnumbered homes. The present brainless, heartless war, involving well nigh every great civilized nation on the globe, sweeps on in its carnival of blood, wasting wealth, uprooting civilization, and seriously threatening all plans for the speedy evangelization of the world. But God "moves in a mysterious way His wonders to perform." The law of compensation has not been annulled. The rugged mountain has its peaceful valley; above the cruel thorn one finds the fragrant rose; and, in spite of discordant notes the soul is ravished with the harmony of music. The blindest enemy of God has an immortal soul which may, under the divine touch, shine infinitely brighter than any diamond of earth.

Divine sufficiency exhausts not itself in the solution of earth's gravest problems, and we will have come to a joyful understanding of this blessed fact when we take into account the following propositions:

First, That man, of himself, is insufficient in all that pertains to his highest welfare. At the very outset, man's inability to create anything, whatever, largely settles the question of human insufficiency. Among all the boastful representatives of ancient and modern bults not one can be found who possesses, in any sense, creative power. This power belongs to God alone. At best, man can only reconstruct, re-adjust, apply and give direction to that which came into existence under the miraculous touch of the divine hand. The forces of nature, with an intelligent Creator directing them all, must be recognized and obeyed if we are to have the ordinary necessities of life. The soil and the seasons, together with every creature, are man's to be employed for the common happiness of the race and for the glory and honor of God who is the Author and Giver of them all. We stand amazed in the presence of human inventions. Earth and sea and sky contribute to a display of human genius. By day and by night we gaze in wonder upon the material universe, and with mental vision sweep the broad horizon of human achievement and ask, "Whence came it all?" One reply and only one can be made—"From God."

Again, you will note the insufficiency of man in every effort on the part of the lost to save themselves. Left to himself, man naturally retrogrades, since the very principle of death is inborn in man. Psalms 51:5; John 3:3, 18, 36; Ephesians 2:1, 2, 3; Titus 3:5, 6, and many other Scriptures show conclusively that salvation does not come about as a natural inheritance, and that it is not based upon human merit whether inherent or acquired by an outward obedience in the observance of ordinances and in the mechanical performance of good works. In taking this position, I am not unmindful of a popular religious theory known as the "culture theory," which is making considerable headway among many of shallow thought and conviction. "This theory," says Dr. P. E. Burroughs in "Winning to Christ," "denies the necessity of conversion and puts forward culture as the supreme need, the one thing essential in the bringing of the life to a right relation with God. Human nature, they say," continues the writer, "is not naturally sinful and tainted; rather it is essentially holy and God-like. He does not need to be brought into the kingdom; he requires to be kept from growing or going out of the kingdom. He is by nature rightly related to Christ, and so far from needing to be converted to Christ, our one concern should be to keep him from being converted from Christ." With my own ears, I recently heard a minister—not a Baptist—declare with studied emphasis, that all infants are born saved and are in the kingdom with or without "baptism;" and that if the home and

church would guard them properly, it would never become necessary to bring them back to the church. His assertion was quite as vague and empty as it was emphatic. He failed to cite a single passage of Scripture in proof of his proposition, expecting his hearers to accept his bare statement as final. It is passing strange that this theory should receive the slightest consideration, in view of the fact that its advocates are unable to furnish one syllable of truth in defense of its claims. It is equally strange, however, that many who deny this theory contend for salvation through the observance of ordinances and the performance of good deeds. They flounder through the Scriptures and purposely or otherwise wholly ignore the word of inspiration which plainly states, "By grace are ye saved through faith; and that not of yourself; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." It is clear that, if one can be delivered from sin through outward performances, then the gift of God in Christ Jesus becomes of no effect. Human deeds and material substances would then be substituted for a living Savior, and rank infidelity would become the religion of the race. Away with such fallacies! Well does every regenerate soul know that one must come under the blood by faith for cleansing, and that "none but Jesus can do helpless sinners good." It is equally true that those who trust in anything save the merits of the atoning blood of Christ are lost and lost now. In the holy hush of this blessed hour the regenerate, and only such may sing:

"Amazing grace! how sweet the sound,  
That saved a wretch like me!

I once was lost, but now am found,  
Was blind, but now I see.

"'Twas grace that taught my heart to fear,  
And grace my fears relieved;  
How precious did that grace appear,  
The hour I first believed!"

Once more, man's insufficiency is no less clearly seen in his utter inability to save others. One may unfold the way of life to another; persuade another; he may intercede for another, but salvation is a personal matter between the individual sinner and his Savior. No one can hear for another, repent for another, or believe for another. Nor can one obey the commands of Christ for another; exercise saving grace for another in the "washing of regeneration, and the renewing of the Holy Ghost," or grant absolution to a back-slidden saint. The attempt at salvation by proxy has wrought untold harm to the cause of Christ and is largely responsible for the unhappy conditions, religiously, that obtain throughout the civilized world.

Alas! we cannot call the spiritually dead to life. We may remove the stone of ignorance and superstition, but God alone can speak the life-giving word to souls that are "dead in trespasses and sins." The lost at our side, going down to death and hell, are beyond our power to save. The saving of the heathen, going on to judgment ten hundred million strong, is beyond human power to accomplish. But all of these will be saved by grace divine when they hear and heed the gospel of the world's Savior. You and I cannot save the lost, but we can give them the gospel of Christ; and, by earnest prayer and tearful entreaty, under the guidance of the Holy Spirit, we may lead them to a penitent acceptance of Him who alone can save. This, in the last analysis, is our life's task; and, for the successful performance of this divinely imposed task, God will abundantly supply every need.

Second, That in Christ Jesus our Lord, there is sufficiency for every human need. In the creation of material things, ample provision was made for every temporal need. It is only necessary to till the soil that there may be "bread for the eater and seed for the sower." "Cattle upon a thousand hills" feed and grow for the benefit of man. The bowels of the earth and the depths of the sea yield up their wealth, while the beauties of earth and sky fill us with delight. Even the physical man, the tabernacle of the soul, is a marvelous vehicle of thought and activity. The human body with all of its members adjusted with far more than mathematical accuracy, furnishes indisputable proof of divine sufficiency in material creation, while in an infinitely higher degree the bringing of immortal souls into being attests to the same thing.

In a complete revelation of his will, also, is to be seen an evidence of divine sufficiency. That this open book is the true word of God, unnumbered thousands have believed; and, for the principles growing out of this fact, thousands have freely given their lives. It is a sad day when either self-appointed or divinely-called teachers deny a complete revelation of God's will, and set out to discover the truth and wisdom of God in some nook or corner of this blessed volume, accepting what they like and rejecting the rest at will. Alas! what shall become of the race if the only true guide-post to the way of life and duty is removed from its original base and sadly mutilated from bottom to top? The inspired writer declares that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto every good work." Surely our God who was good enough and wise enough to give us a sufficient revelation of His will, has been good enough and mighty enough to preserve it in its entirety until now.

Again, as we come to consider the full work of redemption, we are overwhelmed with a sense of the all-sufficiency of divine goodness and power. Far beyond the reach of the finite mind was the scheme of human redemption wrought out in the councils of the Godhead. In words of pathos and beauty the scheme of redemption was foretold in the following language: "Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

Another step and we note the scheme of redemption as it was revealed in the life, death and teachings of Jesus. Concerning him, the inspired writer expressly declares that "God was in Christ, reconciling the world unto himself." He also says that "when we were yet without strength, in due time Christ died for the ungodly." He further adds, "Let this mind be in you which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation . . . and became obedient unto death, even the death of the cross." With joy and amazement we listen to the words of Jesus Himself concerning the scheme of redemption which He had come to accomplish. In simple terms, He says, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into

(Concluded on page 7)

### BLUE MOUNTAIN BREEZES.

The writer got only a glimpse of the convention. Press of duties made it necessary for him to leave at the close of the first day.

The second quarter of the forty-third annual session of Blue Mountain College has just opened. Five new boarding students have come in to take up the work with the opening of the second quarter.

We have just had a most pleasant visit from Rev. Dr. McCourtney, State mission secretary for the Baptists of Arizona, who has a step-daughter in the college here. Brother McCourtney made a splendid chapel talk, and his short visit made a most excellent impression on all who met him. He has held his present position in Arizona for nine years.

Our pastor, Dr. Whittle, has been giving a series of six illustrated lectures on "Pilgrim's Progress." These lectures have been given on Sunday nights and have attracted unusually large crowds.

Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary, is to hold the protracted meeting with Dr. Whittle, beginning the latter part of January. Blue Mountain Baptists consider themselves fortunate in securing the services of this very fortunate in the coming of this great preacher. The writer had the good fortune to room with Dr. Mullins during the first year of his student life at the Seminary, and has always remembered him as one of his best beloved classmates.

Cordially,  
W. T. LOWREY.

### THE PROPOSED CHURCH UNION IN THE PHILIPPINES

By Henry Weston Munger

The Evangelical Union of the Philippines has adopted the ideal of one evangelical church in the Islands; and has proposed certain steps leading toward that consummation. The Baptist Mission has never approved nor disapproved of this ideal. But at the next annual conference which will convene in December the question of committing ourselves to the plan of ultimately uniting with all of the other evangelical denominations in one organization or of maintaining the integrity of our own denomination in the Philippines will be discussed; and doubtless some action will be taken. It is a big question—a great deal is involved—and it should not be decided without much careful thought and earnest prayer.

I beg leave to submit the following deductions that I believe must be drawn from this proposal of the Evangelical Union:

If we Baptist missionaries surrender our denominational integrity we will have to surrender—

1. The practice of New Testament baptism, namely, immersion. If all the churches belong to one organization there will have to be free interchange of members both immersed and sprinkled. We will have to ac-

cept sprinkling as equally valid with immersion. Then we cannot teach that immersion is the only baptism, or that it is necessary to be immersed. The inevitable result will be that immersion will eventually cease to be practiced and sprinkling will universally prevail, for people will not take the trouble to be immersed if sprinkling will do just as well.

2. The New Testament idea of the church, namely, that it is composed exclusively of regenerate persons. An amalgamation of the churches will mean the gradual spread of infant baptism until it becomes universal. Then the churches will be composed of both infant and adult members, and so, as a matter of fact, they will not be composed exclusively of regenerate persons. "Infant baptism grew out of the doctrine of baptismal regeneration; and therefore by this practice spiritual regeneration is denied and all of the distinctive doctrines of Christianity disappear. This is the history of all countries where the practice of infant baptism has universally prevailed for a number of generations." (Weston.)

3. The distinction between the church and the world. If regenerate and unregenerate persons are in the church then the world is in the church. And if infant baptism is universal then everybody will be in the church, whether regenerate or unregenerate, e. g., Roman Catholic and Lutheran countries.

4. Loyalty to Christ. We believe that Christ gave us explicit commands regarding the ordinances and that we have no right to change his commands to suit our convenience.

5. Our distinctive mission in the world as Baptists. We will have to surrender our conviction that we have a distinctive mission in the world or that we hold distinctive tenets that are worth propagating. The objection has been made to this point that we would have greater influence and power in propagating our distinctive tenets if we were merged into a larger body, a universal church; than we have by being a separate body. I maintain that just the opposite is true. Individuals scattered throughout a large body cannot have the influence or bear the testimony that they would if they were a separate organization. The fact of their being separate calls attention to their distinctive tenets.

Now suppose that we, as individual missionaries, approve of the plan of uniting all of our churches in the Philippines, have we, as representatives of Baptist churches in America and supported by them, the right to change the polity of the churches or to make them other than Baptist churches or to effect such a union as is proposed without the approval of the churches that sent us here and that support us? The individual native churches can change their polity if they will and unite if they see fit, for we are not their bishops. But have we missionaries a right to advocate or encourage or promote such a union? (Concluded on page 6)



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When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid before ordering paper stopped. Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

## EDITORIAL.

### HEALTH AND RELIGION.

The recent Sunday School lesson about Daniel and his purpose not to defile himself with the king's meat, furnished a fine opportunity to show the connection between religion and health. There can be no doubt that it was Daniel's religious convictions that controlled him in this decision and there is no room for question as to its result on his physical as well as his mental health. It does not take super-human wisdom nor a special revelation to connect up the two things and conclude that God meant the laws regulating what we eat to minister to physical health and bodily vigor.

There are two tendencies today that make this lesson of special value to us. One is the demand to make our religion and conscience embrace and cover more territory than they have been wont to do; and the other is to investigate the effects of diet on health and physical and mental efficiency. Once men were content to let religion be confined to certain cells, either in a monastery, or in their brains, or parts of their lives. Today religion must be let loose on the whole man, his whole life and the whole world. It is not simply a Sunday exercise or luxury. It claims seven days in the week. It is not simply for the regulation of his private life but for the control of public policy or official relations.

Every reform movement and every advance step in the kingdom are achieved by bringing religion and conscience to bear on new territory. It is generally resented as an interference of personal or vested rights. There are always those who cry out against it, "Let us alone, why art thou come to torment us before the time." But progress is made by the constant assertion of the rights of religion in new fields. Doubtless some who have been advocates of temperance legislation and perhaps some who have insisted upon the Daniel story as a good temperance lesson have failed to grasp the full import of that lesson. It was not merely the wine from the king's table which Daniel declined to use, but he refused the meat also, because there are certain kinds of meat or certain ways in which they are prepared that jeopardize health or reduce physical vitality. It

is a religious duty to set a guard about the table and refuse any and every article which would render us less efficient in service or strong for work. Athletes today are always put upon a prescribed diet in order that they may be at their best.

Our bodies are the Lords; we are to present them to Him; they are the temple in which He dwells and we are commanded to glorify God in our bodies. Good health is necessary to the greatest usefulness, and good health is dependent on proper diet as much or more than any other one thing. It is a good sign that physicians are studying this matter more than ever before and it is time for the preachers and others interested in developing the greatest efficiency in God's servants to give attention to it. It ought to be a matter of conscience with every Christian to cultivate health and he ought to know that sickness is in many cases the result of sinful abuse of the bodies or neglect of them. It is often the penalty we pay for sinning against God in failure properly to care for these instruments of service.

But it ought to be a matter of religious concern to us not only to look after the health of our own bodies but to make conditions favorable to health for others and see that proper instruction is given and a healthy conscience developed for the preservation of the health of others. The law of Moses not only prescribed diet and habits conducive to personal health but also made regulation to prevent the infection of others and the spread of disease. We are still not only the trustees of God's interest in our bodies but also our brothers' keepers. We had just as well make up our minds to include these things in our religion.

### THE TASK APOSTOLIC.

It would do us good to remember the real meaning of the word Apostle. It exactly accords with our word missionary, which we have borrowed from yet another language. While we have fairly well preserved the meaning of the word missionary we have allowed the word Apostle to lose much of its original flavor not to say its real meaning. Most people know when they stop to think that it means one who is sent out, that is sent out on a special mission or with a special commission. As it is used in the New Testament it signifies one who has been personally commissioned of Jesus Christ to see that the ministry which He began is carried forward to its completion without permission to lag. In this sense the original twelve (with one exception) sought to fulfill their apostleship. The commission is interpreted for us in the work of Paul better than in any other because we are permitted to see him in the fulfillment of it more than the others. The records of his work are more complete.

If the apostles had ever written a "creed" it would surely have been a missionary creed or it would not have been true to its name, or theirs. If there is any such thing as "Apostolic succession" it must be in the zeal and activity of Christians who desire to

perpetuate their missionary labors and are seeking by following their example to finish the task which they were compelled by death to lay down.

The apostolic task as Paul reveals it is found briefly stated in Ephesians 3:9-9, "to preach unto the Gentiles the unsearchable riches of Christ, and to make all men see what is the dispensation of the mystery, etc." There are two departments to this undertaking, first to preach to the Gentiles, the unevangelized, and second to make all men know what is the plan and purpose of God. It is both a forward looking and a backward looking program. It undertakes the reaching of the lost with the gospel and the convincing of the saved that it is God's purpose and their duty to see that the unsaved have the gospel. Paul had a hunger for new territory. He wanted to be always pushing ahead with the gospel and penetrating the darkness of other lands with the light of the knowledge of God in the face of Jesus Christ. In many of his letters he betrays the impatience of a pioneer preacher to lay new foundations. But in spite of this he was ever going over much of the same territory when he had preached and established churches, that he might confer a "second benefit," that he might strengthen their faith, build them up in knowledge and interest them in the task which engaged him. These two departments of mission work are with us yet. We are not through with the work of educating and training in our home churches. There is still great need of instruction and enlistment. Occasionally a foreign missionary is needed at home to awaken the churches and summon them to the task apostolic. The pastors themselves ought to supply this need in the churches, this missionary and cooperative spirit. Let those of us who are pastors strive to fulfill our part and welcome the assistance of every man and every agency that will help to bring all the forces of our churches into line. The task is ours and we can do all things in Him that strengthens us.

### GOD'S TWOFOLD PURPOSE.

People who are disposed to question or deny God's eternal purpose, His predestinating plan do so only because they know not the Scriptures, neither the power of God. The first chapter of Ephesians is enough to put all doubts on this subject to rest. God's creation of the world and His superintending providence of it without a plan or a definite purpose and goal in it is as unthinkable as for an architect or contractor to be working on a building without knowing what he is going to make or where he is going to come out. This plan must include a knowledge of every piece that goes into the building and exactly how it is to be made to fit its place and serve its purpose. God, like the architect, not only knows every piece of material that goes into His plan but like him chooses it.

This being granted, look now to the chapter referred to above to see what that double

## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Let us not forget our old ministers this month.

When Christianity ceases to be a world-wide message, it rapidly declines.

When a man owns his dollars he is reputable and happy, but when his dollars own him he is despicable and unhappy.

He that saveth his time from prayer shall lose it, but he that loseth his time for prayer and in prayer shall find it in a life of multiplied blessings.

### The Board Meeting.

The Convention Board will meet at 10 o'clock, Tuesday morning, December 7, in the mission rooms of the First Baptist church, Jackson Miss. All applications for help should be in hand by Monday, December 6.

### A Financial System.

At the Ministers' Conference, Brother Gavin of Corinth, made a very pointed and edifying talk on the Bible plan of giving. I have asked him to write what he said then out for The Baptist Record. He writes me that he is doing that and that in a short time his article will be ready. I want every one to look out for it and read it when it appears. I am asking others also to write on the various phases of systematic finance. We want a general and helpful discussion of this question. This is by all odds one of the most important things now before our people. We must have a system that lends itself to the development of the grace of giving and at the same time furnishes an adequate support to kingdom interests.

### Our Gospel Mission Brethren Again.

Last week I quoted from Brother J. C. McGee, giving five of his one hundred and fifty reasons why a Baptist could not belong to a convention church, and showed that the reasons he gave were the very reasons why Baptists should belong to a convention church. I come today with a few more of his alleged reasons:

He says:

"6. They know that their convention system was unknown among Baptists until A. D., 1814.

"7. They know that it was organized in Philadelphia, May 18, 1814.

"8. They know that it was formed by the amalgamation of several small missionary societies, part of whom had only congregational baptism."

Well, this is indeed refreshing. Because some brethren got together in 1814 and organized a convention composed of represent-

atives from Baptist organizations, therefore, every true Baptist ought to come out of every Baptist church connected in any way with the Southern Baptist Convention. As a logician, our Brother McGee is a wonder.

But he continues:

"9. They know that the first convention was formed with alien immersionists in it, and that they have ever supported it.

"10. They know that the Southern Baptist Convention was organized May 8, A. D., 1845, and that it split off from the Triennial Convention for Foreign Missions over the slave question.

"11. They know that the split was caused by the General Convention refusing to recognize slave holders."

Here is another proof of our brother's powers as a logician. He starts out to discuss the convention system and to show that Baptists ought not to belong to it, and then he switches to alien immersion and slavery. The system by which Southern Baptists are doing their work has nothing to do with slavery or alien immersion. If our brother is a Baptist, then he belongs to a church which has been either directly or indirectly connected with the things he mentions above. But that fact does not prove that his church is not a Bible organization. If we were to grant what is stated above by Brother McGee, which statement is true only in part, it would have no influence whatever in determining the rightness or wrongness of our method of doing mission work. Granting, for the sake of argument, that a people hold erroneous views in one particular, still that would by no means prove that they were wrong in another and altogether different department of church life.

Now, there might have been alien immersionists in the first convention, but they have not controlled the convention. Slavery might also have been the primary cause of the split from the Triennial Convention, but that is not an issue now. Alien immersion has less hold upon our Southern Zion now than ever and its influence is growing less and less all the time. Those who believe in Bible baptism have all along controlled the convention and they are destined to make Southern Baptists' Bible baptism Baptists.

Hence, we have removed and are removing the ground of Brother McGee's contention. His arguments, if they ever were arguments against our methods of mission work, which I deny, have lost their force. Bible baptism Baptists have taken hold of our denominational life and have shaped it along Bible lines. They have also put into our mission work the same Bible principles and have redeemed it from the errors of both doctrine and practice; the doctrine of anti-missions and the practice of so called gospel missions.

purpose of God is. The reading of the first half of the chapter brings out two things—the fact that there are two things predestinated. The first is found in verses four and five inclusive: "Even as He chose us in Christ before the foundation of the world that we should be holy and without blemish before Him in love, having foreordained us unto adoption as sons through Jesus Christ unto Himself according to the good pleasure of His will." Here is shown the purpose of God concerning the individual believer. It is evident that God means for him to be a son and to be perfected into the glorious image of His Son. Sonship with all of character and privilege which it involves is the goal of His eternal purpose. The second object included in the divine purpose is shown in the ninth and tenth verses: "Making known unto us the mystery of His will, according to His good pleasure which He purposed in Him unto a dispensation of the fulness of the times to sum up all things in Christ the things in the heavens and the things upon the earth." From this it is evident that God will not be satisfied with the perfection of certain individuals merely; but He is going to produce a new order. There will be a rearrangement of everything. There is a change of administration whose results go down into the roots of things and reform the relationships of everything on earth and heaven. Society, government, all earthly institutions will take their character from Christ and be related to Him as their head. The phrase "sum up all things" means literally He will "make them to head up anew" in Christ. The change is as radical and thorough as the chemical transformation that occurs in the laboratory in a realignment of every molecule; or such as takes place in nature when the seed planted in the earth begins to act upon the elements of the soil about it and draw them into itself, building up a new plant.

This process of reheading up is going on today. The fermentations in industrial life between capital and labor are evidences of it. The attrition of nations, the turmoil of people and governments and institutions and ideas are evidences of the transition to the new order. The kingdom of God is coming. The "battle hymn of the republic" can still be sung and becomes the battle hymn of the nations and of the world. We are entering the times of which Jesus spoke when He said to the apostles "In the regeneration (or reconstruction) ye shall sit on twelve thrones judging the twelve tribes." The spirit of the apostles, the principles they taught, the truth they uttered, these preside today and will preside more and more in this readjustment. Things are moving to their consummation and in the end, He will make all things to head up anew in Christ, for this is His eternal purpose.

There is no thought that so transforms a man's life like the thought that he can tie his life up to the doing of the will of God.



## THE PROPOSED CHURCH UNION IN THE PHILIPPINES.

By Henry Weston Munger.

(Continued from page 3)

union without the sanction of the churches to whom we are responsible? I trow not.

If the pedo-baptist missionaries will agree to organize a church and form a polity based exclusively upon New Testament principles and practice then we might very readily and very conscientiously surrender our denominational name and our denominational integrity and unite in one church. But they will not do that. They will not surrender sprinkling and infant baptism. One Presbyterian missionary told the writer that he would be willing to give up both of these practices if thereby we could unite. But I doubt if there is another pedo-baptist missionary in the Islands who would agree to do that. In asking us to surrender our tenet regarding baptism they ask us to do what they themselves will not do. They regard certain features or elements as essential to baptism, e. g., Doctor Hodge (Presbyterian) says that a person has not been baptised unless water has been applied and the three names of the Trinity have been pronounced. That is, they regard these two features as essential to baptism and they will not admit a person into the church who has not fulfilled these conditions. Yet they ask us to receive persons into the church who have not fulfilled conditions that we regard as essential.

The chief reasons given for forming this union is that it will promote unity. But will it? Uniformity does not always produce unity. There may be unity among a hundred organizations and no unity in one, e. g., the Roman Catholic church. There is less unity in the Catholic church than there is among the various Protestant denominations. Sometimes members of one clerical order speak of the members of another order as belonging to a different religion. There is bitter rivalry and jealousy between the various religious orders. In the Philippines the priests of the Roman Catholic church and the priests of the Independent Filipino church hate each other more than they do the Protestants. Christ prayed for unity, not for uniformity. The great need of the church today is for unity, not uniformity.

The promoters of this union seem to forget that an organization or a creed is not the true basis for unity. The only true basis for unity is a common spirit. When men work together for a common purpose in a common spirit they forget their intellectual differences, and there is unity. I believe that one reason for the progress toward unity that we have made in late years is the increased interest and activity in social service.

Suppose that this union is consummated and there is one church. What assurance have we that this church will not later break up into sects again, though along new lines? If history repeats itself that very thing may be expected to happen; and then all of these

well-meant efforts for union will have been worse than wasted.

Another reason advanced for effecting this union is that we ought not to impose our ecclesiastical forms and organizations upon these people, but that we ought to naturalize Christianity and establish an indigenous church. True enough, so we ought. But what do they propose to do to establish this indigenous church? A committee is appointed, half of which are Americans and half are Filipinos. This committee sits down and draws up a polity, taking a little from the Methodists, a little from the Presbyterians, a little from the Episcopalians, a little from the Baptists, etc., and they call that an indigenous polity. It is only a crazy quilt of western church polities. It is no more indigenous than the entire Presbyterian organization from the general assembly down to the local presbyteries transplanted over here en masse. The missionaries propose to organize a national Filipino church. But, in the very nature of the case, the foreign missionaries cannot organize a Filipino church. This can be done only by the Filipinos themselves. If there is to be one national church they must establish it, and not the missionaries.

It is also maintained by the advocates of this union that we ought not to perpetuate our denominational distinctions or impose upon this people our denominational tenets; that we ought to confine ourselves to the fundamentals, the truths upon which we all agree. It is true, we ought to emphasize the fundamentals. But what are the fundamentals upon which we all agree? We all believe in the Fatherhood of God. But what else? We do not all believe in the Deity of Christ, using the term Deity in the same sense in which it is applied to God. We do not all agree in our views of the atonement. The fact is that the truths upon which we all agree literally are few. We ought to emphasize fundamental truths but we cannot confine ourselves to these. The scope of our teaching must be broader and more comprehensive.

Now, are the Filipinos ready for this movement; are they advocating it; is there a demand for it? I have discovered none in my field. If the missionaries would advise it, doubtless the churches would all fall in line with it, because the advice of the missionary has great weight and the people are easily led; but it would be only because the missionary advised it and not because of any mature convictions on the subject. The fact is, they are as yet wholly incapable of deciding a question like this. They would not have the slightest idea of what is involved in taking this step.

Now we do not want to keep our churches in spiritual infancy or ecclesiastical swaddling clothes. We want to hasten the day when we are no longer needed and when the churches can stand alone. Our motto is "We must decrease; but they must increase." We do not want them to be "ruled by the dead hand;" we do not want them to be cast in the hard and fast mold of a

western ecclesiastical organization. We would not be loyal to the genius of the gospel if we did. Where the Spirit of the Lord is there is liberty. Freedom, originality, initiative are all essential to the true church of Christ. So we Baptists insist that the native churches have no master but Christ and no creed but the Bible. We teach them according to the light that we have, but lead them as fast as possible toward the goal of a self-supporting, self-propagating, self-governing church. And it should be remembered that our democratic form of government fosters this growth and development. What should be our duty then in view of this demand for union? Our duty as I see it is to go on working along the old lines, developing the churches as fast as possible and leading them towards spiritual maturity. And when they reach an advanced stage of Christian culture, when they get some original grasp of Christian truth, when they find themselves, then if they are led by the Holy Spirit and decide after mature deliberation and deep-seated conviction to change or abandon the present polity or to unite with the other denominations we cannot say them nay or put any stone in their way. But this movement ought to come from them and not from the missionaries. Meanwhile we will cooperate with the brethren of the other denominations in every possible way and work together in a common spirit for our common Lord, teaching the truth clearly and fearlessly to those who look to us for instruction, but holding the truth in love and so hasten the fulfillment of Christ's prayer that "they all may be one as we are one."

Pototan, Iloilo, P. I., in The Standard.

Two great rally days have been recently held by Dr. T. J. Bailey, superintendent of the Anti-Saloon League, one at Columbia, and the other at Gulfport. At both of these places the large audiences were composed of all the Protestant denominations, and the interest was very fine. Many of the best and wisest citizens commenting upon these services said they were far-reaching in their effects for better citizenship and general law-enforcement. The contributions to the work at these places are said to have been liberal.

The large majority of the newspapers in the State are outspoken and aggressive in their advocacy of temperance and prohibition, prominently among which stands out in clear light the old reliable Clarion-Ledger, of Jackson. It steadfastly and persistently declines all liquor advertisements. It is a clean paper and deserves the strong support of all prohibition people in the State.

A suffering boy who had been several times visited and assisted by a Christian woman, was asked by a preacher if he knew Jesus. He replied that he did not, but he knew a good friend of His.

## DIVINE SUFFICIENCY.

(Continued from page 3)

the world to condemn the world, but that the world through Him might be saved." In due time the great sacrifice was made, the unspeakable tragedy occurred, and Christ "was delivered for our offenses, and was raised again for our justification."

The betrayal, arrest and mock trial of Jesus follow in quick succession. Death is pronounced against the innocent Savior and He is led away to be crucified. Being weak and faint through agony of soul and pain of body, He is not able long to bear His own cross. It is laid upon the shoulders of another, and soon the place of execution is reached. Preparations are speedily made, and we behold the Son of God, the Savior of men, suspended in agony upon the cruel tree of the cross. Awful moments run into hours. A darkness sent of the Father to "veil from human eyes the closing pains of His own dear Son" enshroud the whole earth for the space of three hours. Jesus cries with a loud voice and yields up His Spirit; and the people who came to behold the sight, smite upon their breasts and return. Joseph of Arimathea bears the body of Jesus to his own new tomb, and there it rests until the third day. Then, in accordance with his own declaration that he was able to lay down his life and to take it again, He bursts the bands of death asunder and comes forth conqueror over death and the grave. He stands among His disciples alive forevermore. With great awe, but with greater joy, they receive Him. We join in spirit with them. We behold the nail-prints; and, with Thomas, fully convinced of the resurrection and lordship of Jesus, exclaim with unspeakable joy, "My Lord and my God!"

Once more, permit a brief word on the scheme of redemption realized in the hearts of men. When the earthly ministry of Jesus was drawing to a close, He said to His disciples, "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come He will convince the world of sin, and of righteousness, and of judgment; of sin because they believe not on me." At the first, and on down through the years, we find many witnesses to the regenerating power of the Holy Spirit. It has been, not a matter of theory, but of experience. Happy, indeed, is he who by the power of the Spirit can say, "I know whom I have trusted, and am persuaded that he is able to keep that which I have committed unto Him against that day." Happy also is he, who in the full consciousness of His Sonship can say, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus."

Divine sufficiency is also revealed in an unmeasured degree of spiritual power vouchsafed unto the believer for service. When the Apostle said, "I can do all things through Him who strengthens me," he did not have in mind the moving of mountains, or the drying up of seas; the believer is expected to do neither. He meant to say that he could endure all things for the truth's sake; and that, by the aid of the Spirit, he could lead the lost to Christ, instruct the believer and comfort the sorrowing. Our Lord and Master imposes no unnecessary duties upon us, nor does He require any impossibilities at our hands. The great commission secures me in this belief. As long as we labor in perfect harmony with His will defeat can never overtake us. To do all that the commission requires—evangelize, baptize, organize and utilize the nations of earth—is no impossible task. God is both raising up laborers who

are anxious to enter destitute fields and increasing the ability of His people to support them. Faithful, efficient servants of Christ are constantly appealing to our mission boards for support in order that they may undertake the work that they feel called of God to do. It is also true that the necessary funds are in the hands of the saved, if only they could be induced to do their duty in the use of same. The doing of the will of God, my brethren, is not a matter of ability but of disposition and understanding. When one understands his duty and appreciates his privileges, he can render acceptable service no matter what his limitations may be. Every saved soul with the power of speech may lead a sinner to Christ; and, even out of the abundance of his poverty he may have some humble part in the support of those who can carry the gospel to the ends of the earth. Then,

"Let none hear you idly saying,  
There is nothing I can do;  
While the souls of men are dying,  
And the Master calls for you.

"If you cannot cross the ocean,  
And the heathen lands explore;  
You can find the heathen nearer,  
You can help them at your door.

"If you cannot give your bounty,  
You can give the widow's mite;  
And the least you do for Jesus,  
Will be precious in His sight."

God opens the way for those who are willing to serve and insures success for all, as he counts success, no matter what their limitations and hindrances may be.

Third, That the happy solution of all earth's problems is the blending of human insufficiency and divine sufficiency. I call your attention to a striking passage of Scripture in Paul's first letter to the Corinthians, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence." In his second letter to the same church he speaks of the "thorn of the flesh." He besought the Lord thrice that it might depart from him, but the Lord replied, "My grace shall be sufficient for thee; for my strength is made perfect in weakness." "Most gladly, therefore," said he, "will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong."

It was by the hand of His servant, Moses, that God delivered His people from Egyptian bondage. The prophets of old were the Lord's mouthpieces for righteousness. In His last moments upon earth our Savior said to His disciples and, through them, to us, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." In the letter to the Romans, the writer declares that "whosoever shall call upon the name of the Lord shall be saved." He then asks, "How shall they call upon Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Oh, blessed thought, that we are "laborers together with God;" that He is willing to use us in bringing life and peace and joy to a lost race.

Great indeed is our feeling of helplessness as we stand by the death-bed of our loved ones and watch them slip away from us. Helpless and sad also are we as we behold the lifeless body lowered to its last earthly resting place. But our God has power over sin and death and the grave, for "when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O, death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ."

In conclusion, may I call upon every child of God to rejoice with me over the many added tokens of divine love and mercy? Amid dangers and trials, God's protecting arm has encircled us. In times of weakness and threatened defeat He has been our strength and has given us many a victory. More than this, He has enabled many of us to realize that "our sufficiency is from God," and that in Him and through Him we are made wise and strong to do service that angels might well covet to perform.

God has walked with us during another year, and is with us in the person of His Spirit this holy hour. Let us seek His guidance in all the deliberations of this convention and humbly bow to His righteous will in all things. Let the consciousness of His presence sweeten the fellowship of this happy occasion on which we have met to plan for larger things in the kingdom of Christ. Let us also rely wholly upon divine guidance and trust in the all-sufficiency of divine power. Thus, no mistakes will be made either in planning the work now or in performing the same during the year that is to follow. God grant that, in all our endeavors, we may so relate ourselves to Him, and so discharge every duty as that when we come into His glorious presence at last we may hear Him say, "Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord."

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## Mississippi Woman's Missionary Union Page

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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

The Junior W. M. U. of the Okolona Baptist church gave a shower and reception for the orphanage and the orphans, November 19, at the lovely home of Mr. and Mrs. R. L. Neubert's. Many useful gifts were given, some of them were table cloths, napkins, teaspoons, canned goods, dozens and dozens of stockings, sheets, new gingham, dresses, cheese cloths, suspenders, belts, aprons etc. In all it amounted to \$75.35. This was separate from a box packed for the car, which consisted of clothing for both boys and girls. The whole amount was \$121. The Senior W. M. U. contributed \$10 of this amount.

LEADER.

## Echoes from Convention.

The first thing that impressed me about the convention was the joy of going myself my first time and of meeting so many others at the depot the morning I started.

Then the number of people who met the train at Hattiesburg and made us welcome and comfortable. The joy of meeting old friends all during the convention—any minute one was likely to be confronted by an old acquaintance renewed. When we lined up at the entrance of Main street church and registered we were ushered into such a beautiful church we could not help but feel the benediction of the place. When we got inside all was beautiful and quiet and holy. We felt it was good indeed to go up to the house of the Lord.

We found the church all divided into associations, so we had to look for our proper place.

Miss Heck's picture, with the flowers, was beautiful and its place was so appropriate. When the whole body rose and sang the woman's hymn for the year, it was soul-stirring.

We were all impressed with the grace and ease with which our president presided; no one could have done better; there was perfect order throughout the whole meeting. I was glad to see the associational superintendents line up when their association was called; their conference was helpful.

We were charmed with Miss Mallory and will long remember her address.

Miss Lackey's report was good and we all felt like cheering when she read it; we all wanted her picture of the lily stalk to illus-

trate the graded union; we were delighted when the convention voted to have it put on our minutes.

We were very close to the throne when Mrs. Johnson led the noon hour devotional, using Jer. 33:3. We will never forget one sentence, "Christ-like praying in secret is the secret of Christ-like living in public."

Dr. Love brought us face to face with our waiting missionaries and the W. M. U. of Mississippi raised enough to send out one. Every woman would have given that much herself if she had had it.

We were delighted with our visit to the Woman's College; we all came away feeling it is the greatest place for girls in our State. Mrs. Harrington's report on the needs of the orphanage made us all go home and get busy packing boxes for them, because we do not want our children to suffer. We are glad there will soon be prepared for us some better programs for Sunbeams and we hope the women will realize we are terribly neglecting our boys by not having Royal Ambassador chapters in all our churches. We cannot expect to have missionary men without training the boys. The whole convention was helpful and inspirational.

A DELEGATE.

## Some Impressions of the Convention.

After a most cordial welcome into the home of a friend, I found the W. M. U. meetings were to be held in the church across the street, so I congratulated myself on being thus located. This being a first visit to the Baptist Convention in Mississippi, I was naturally alert and receptive. On Tuesday morning, promptly at the appointed hour, numerous ladies were seen entering the church. I soon followed the crowd. Two young ladies in the vestibule registered the delegates and visitors; following this, ushers directed each to their place in the large auditorium where each association in the State was designated by markers. The convenience and dispatch with which this was done, evinced forethought and thorough organization of the local church with kindness and Christian tact on all sides. Visitors and delegates soon felt they were a part of this great organization of missionary workers, which promptly got down to the business of the day. Year books of the W. M. U., also programs of each day were given to the delegates.

Indeed one of the strongest impressions made by the W. M. U. is that members of the organization are strong in sympathy, sincere in purpose, having faith in the great cause represented and confidence in the future of the organization. The intelligence and dispatch with which each subject was discussed and then disposed of, proves executive ability of high order in the leaders.

The addresses were clear and singularly free from unnecessary rhetorical flights. The pledges made were voluntary and conservative even for women. We certainly were glad to learn that all obligations made by the W. M. U. had been met, and the reports from all the causes fostered by the conven-

tion were in some measure helped by woman's work. Every one seemed to realize that being a follower of Christ means willing sacrifice.

How beautiful was verified the truth, "He that loseth his life shall find it," when the memorial to Miss Heck filled our hearts with a sad sweet song and made us glad to be co-workers with one so noble and grand in character. After the close of the W. M. U. Convention, we attended some of the sessions of the State Convention proper, being deeply interested in the larger affairs which men plan and women help to carry out. We wondered why the W. M. U. report by Miss Lackey read before the convention with the request that six per cent of W. M. U. receipts be given for expense of the organization, should have created such a spirited discussion among the brethren. The reports and speeches received close attention. The zeal and earnestness of the speakers were very striking, while the eloquence of some was very persuasive.

The hospitality shown by the management of the Woman's College was a pleasant feature and gave us a chance to see how rapidly grows this youngest child of the convention, while the training of girls here promises well for the Baptist cause in future. Our men and women are thinking long thoughts while planning for the years to come.

MRS. P. L. DAVIS.

## FELLOWSHIP CHURCH DEDICATED.

It was my privilege to preach the dedicatory sermon for the Fellowship church, at Lorman, Miss., on November 25 at 11 a. m. The hour was set apart as a Thanksgiving service and I had the honor of preaching the sermon at this occasion also.

The dedicatory service was at 2 p. m. A goodly number of people gathered from the town and surrounding country for both services.

Fellowship church was established in the fall of 1815—just one hundred years ago—and was located about three miles from its new site. On account of the change in the center of population, it was decided to move the church from its old site to the little town of Lorman.

The new building is a beautiful, modern house and will meet the needs of that community for sometime to come. We wish for the church an even more glorious work for the Master during the next century than her past century's record.

Brother T. E. Summers is the efficient pastor of this noble band, and under his leadership the new church was erected.

FINLEY W. TINNIN.

Natchez, Miss.

The W. M. U., of Lyon, will send to the foreign field one of the young women approved by the Foreign Mission Board, but now on the waiting list. Six hundred dollars from one W. M. U. in Mississippi! The Lord reigns, and His kingdom is coming!

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This book has been prepared for the home circle, in the hope that it may encourage reverence and gratitude by supplying appropriate graces to be spoken before meals at which the family meets together, and to provide a pleasing variety of form with special prayers for national feast-days without doctrinal or denominational allusions.

**Avoids the Monotony of Repetition**  
If the form of grace which is spoken has been used over and over again in the same family, it is not unlikely that it may become merely a matter of form and lose much of its meaning and helpfulness from the monotony of constant repetition.

**Practical and Useful.**  
In preparing and arranging these pages the editors have spared no pains to make a book that will be practical and useful. Valuable suggestions gleaned from many sources have been incorporated. It is not the product of one mind, but rather the assembled expressions of many devout servants of God, and this book as it goes forth on its mission is also an answer to numerous requests that such a volume be given to the public.

16mo. Size 3 1/4 x 5 1/2 inches 165 pages.

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## The Baptist Record.

160 EAST CAPITOL STREET  
JACKSON, MISSISSIPPI.

**THE CREOLES OF LOUISIANA.**  
the descendants of the original Spanish and French settlers, prided themselves upon their hair—and rightly they should—for it was they who first knew the secret of beautiful hair, the one great successful remedy for hair diseases and the greatest of all hair foods: La Creole Hair Dressing. The recipe was kept a profound secret by the race until about fifty years ago, but now you can reap the benefits of their early discoveries by using "La Creole" hair dressing, the very best dressing for keeping the hair fluffy, light and beautiful.

This wonderful preparation of the Creole race not only cleanses the scalp from all disease and filth, but also renews the life of the hair; makes it light and fluffy; restores to the hair its natural color and original lustre and supplies the hair with oil, food which it requires. No house should be without it. Ask your dealer for it. Price \$1.00. Manufactured by VAN VLEET-MANSFIELD DRUG CO., Memphis, Tenn.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

## NEWS IN THE CIRCLE

MARTIN BALL.

Pastor J. T. McNew, of Texarkana, has resigned and accepted the call to Farmersville church. He enters the field at once.

Rev. U. S. Thomas, of Rogers, Ark., has declined the call to Jonesboro, Ark., on account of the health of his wife. He prefers to remain in the Ozarks.

The Texas women have apportioned among themselves \$260,000 to be raised for the various purposes. They will raise, for the women never fail.

In a collection for the Buckner Orphans' Home of Texas, the First churches of Dallas and Houston led with \$3,000 each. The total collection amounted to \$35,000.

Texas Baptists raised this year for State missions, \$117,721.62. This reduced the debt of last year from \$52,000 to \$38,000. There were 337 missionaries, 5,095 baptisms. How big is Texas, anyway?

The results of the mission labors of the Kentucky State Board show 3,803 baptisms and a total of 5,596 additions to the churches. This is a decided increase over any preceding year.

President Brooks, of Baylor University, was re-elected president of the Texas Convention; John C. Towns, R. E. Burt and T. C. Yantis, vice-presidents; D. R. Peots and G. O. Key, secretaries. The convention was held in Austin.

The Baptist Ministers' Aid Society of Kentucky has now forty-nine beneficiaries. It has assets amounting to \$48,326.80. During the year, \$3,097.56 was received in interest while \$4,825.09 was received from the churches.

Under the work of the State Mission Board of Arkansas for the past year, there were 3,064 baptisms. For State missions there was raised \$18,762.17 and for all purposes \$101,439.84. The W. M. U. raised \$38,201.97. Things look good.

The total receipts for missions in Kentucky for the year 1914-15 were—State, \$68,038.15; home, \$34,965.65; foreign, \$50,000.68. A grand total of \$153,004.48. For all purposes a grand total of \$162,190.84.

The report of the Board of Missions of Kentucky suggests that the association extend more practical and definite aid to the country churches in strengthening their membership and developing their financial resources. That is the correct idea.

## STOPS TOBACCO HABIT

Elders' Sanitarium, located at 513 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.

Thanksgiving service was attended in Washington, by the members of the President's Cabinet, the diplomatic corps, the Supreme Court, and other prominent officials, at St. Patrick's Catholic church. Can't you see how things are moving? Open your eyes!

## TRY THIS FOR YOUR HEALTH

For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism, Bright's disease, gall stones, uric acid poisoning, and diseases of the kidney and liver, the best physicians send their wealthy patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably cured or greatly benefited.

I believe that the Shiver Spring is the greatest mineral spring ever discovered and I believe it so firmly that I offer to send you enough water for a three weeks' treatment (two five-gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurable and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win you become a life-friend of the Spring. If I lose I will be sorry for you; but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

Shiver Spring,  
Box 180, Shelton, S. C.

Gentlemen:  
I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shiver Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....  
Address .....  
Shipping Point .....  
(Please write distinctly)

ROBERT E. SPEER CONTRASTS  
THE KOREA OF 18 YEARS  
AGO AND TODAY.

Old Mr. Yi, of Korea, was in a conference a year ago with the Japanese minister of education. As it closed he said, "Your excellency, I find that Jesus Christ is able to give me perfect peace at all times. I wish that your excellency might also have this peace." Mr. Speer in an early issue of The Sunday School Times will describe a meeting in which Mr. Yi spoke, and also draw a memorable word picture of the no longer hermit nation. A copy of the paper containing this article will be mailed on receipt of a post card request addressed to The Sunday School Times Co., 1031 Walnut St., Philadelphia, Pa.

Quickest, Surest Cough  
Remedy is Home-Made

Easily Prepared in a Few Minutes. Cheap but Unequaled

Some people are constantly annoyed from one year's end to the other with a persistent bronchial cough, which is wholly unnecessary. Here is a home-made remedy that gets right at the cause and will make you wonder what became of it. Get 2 1/2 ounces Pinex (50 cents worth) from any druggist, pour into a pint bottle and fill the bottle with plain granulated sugar syrup. Start taking it at once. Gradually but surely you will notice the phlegm thin out and then disappear altogether, thus ending a cough that you never thought would end. It also loosens the dry, hoarse or tight cough and heals the inflammation in a painful cough with remarkable rapidity. Ordinary coughs are conquered by it in 24 hours or less. Nothing better for bronchitis, winter coughs and bronchial asthma.

This Pinex and Sugar Syrup mixture makes a full pint—enough to last a family a long time—at a cost of only 54 cents. Keeps perfectly and tastes pleasant. Easily prepared. Full directions with Pinex.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, rich in guaiacol, and is famous the world over for its ease, certainty and promptness in overcoming bad coughs, chest and throat colds.

Get the genuine. Ask your druggist for "2 1/2 ounces Pinex," and do not accept anything else. A guarantee of absolute satisfaction, or money promptly refunded, goes with this preparation. The Pinex Co., 257 Main St., Ft. Wayne, Ind.

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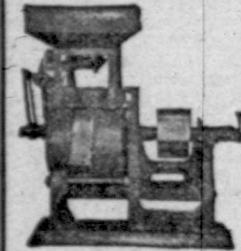
## Bank Fixtures

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For MALARIA CHILLS & FEVER  
A FINE GENERAL STRENGTHENING TONIC

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bread meal  
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one for grinding  
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neighbor's meal.  
It pays handsomely.  
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**THICK, GLOSSY HAIR**  
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Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine. Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

**Dorothy Page**  
THE BEST BAPTIST STORY EVER  
WRITTEN



"DOROTHY PAGE" is a story by Dr. E. B. Hatcher of a beautiful young woman's conversion to the Baptist faith. With her open Bible and all the help she can command from books and teachers, she decides for herself. It is scholarly, fine-spirited, conclusive. Printed on a high grade of feather-weight, egg-shell paper. Contains nearly 200 pages, and is beautifully bound in dark silk cloth with headbands. An oval pastel painting of the heroine is on the front cover of the book. Although the book might easily have sold for \$1.25, it is being sent postpaid for 60 cents.

If you want to make someone a present that will do good and will be appreciated, too, give "DOROTHY PAGE."

**The Baptist Record.**  
160 EAST CAPITOL STREET  
JACKSON, MISSISSIPPI

FROM FRANKLINTON, LA.

I read with great interest the report of the convention that has just closed, which seems to have been one of the greatest sessions in her great history. No one in the State or out of it rejoices more at the great success that is the portion and crown of Mississippi Baptists in these days of prosperity made possible largely by the blood and deep foundation laid by such men as H. F. Sproles, J. A. Hackett, J. B. Gambrell, T. J. Walne, M. P. Lowrey, A. V. Rowe, W. T. Ratliff, and many others whose names are recorded in heaven. Truly these saints of God hath labored and ye have entered into their labors. A goodly crown will adorn the heads of these servants of Christ when they come to their reward. I was delighted when I read of the good impression made by dear Brother Rowe in his address of response. No man in the State has wrought more effectually than he. Mississippi Baptists have come to the kingdom in a great time, and the conflict is on—the victory is sure to come. May our Father's richest blessings be on all of them. I have been at Franklinton twenty-two months and the Lord has greatly blessed the work. There have been 152 members received into the fellowship of the church and all missions have a large place in the hearts of the membership. The Sunday School is a marvel of beauty and a joy to the pastor. The B. Y. P. U. is soon to be a great factor in kingdom work. I preach to two splendid congregations every Sunday. We hope in the near future to build a larger and better meeting house as we have outgrown our present quarters. We beg to be remembered in the prayers of the beloved brotherhood in the dear old home State.

Blessings on The Record and all the saints.

J. J. WALKER.

WHAT GRANDMOTHER USED

Ninety-four years' use will certainly prove whether or not a remedy is what it is claimed to be. That is the test that Gray's Ointment has stood—successfully. The old folks all found it the most effective cure for sores, cuts, wounds, burns, boils, carbuncles and all eruptions and abrasions of the skin. "Please send me by return mail one box of the old Gray's Ointment," writes N. B. Hoofman, Stewart, Miss. "My father used it in his family 50 years ago, and for the purpose you recommend it there is nothing in the world equal to it." Keep a box in the house. It will save you many an ache and prevent serious blood troubles. 25c a box at druggists. Get free a sample by writing W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn.

Dr. Geo. W. Truett, of Dallas, Tex., is now with Pastor C. C. Coleman, of the Citadel Square church, Charleston, S. C. He will spend some time in a meeting there.

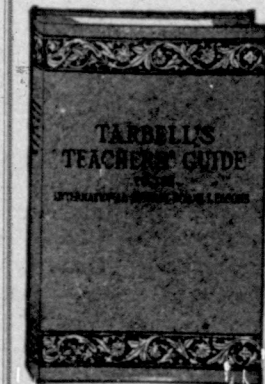
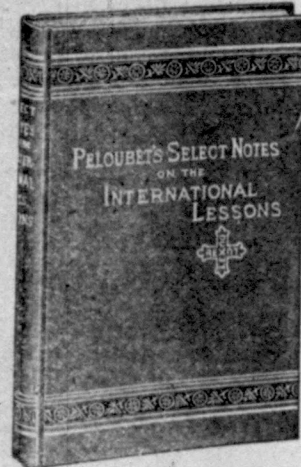
TETTERINE WHEN OTHERS FAIL.

That's the great thing about Tetterine skin remedy. It does last upon relieving the severest cases. Tetter, Ringworm, Eczema, Itch Acne, Pimples, etc., when others fail. Mrs. S. E. Hart, (Mrs. Travis, Ala.) says: "I used Tetterine for tetter which has been running for 5 years. Nothing gave relief until I used your remedy and one box made a final cure." 50c at druggists or by mail from Shaptrine Co., Savannah, Ga.

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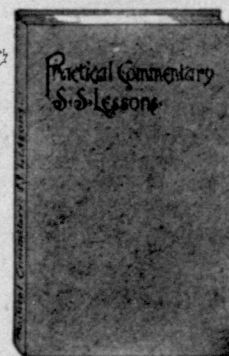
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Bible Class Teachers, Senior Teachers, Intermediate Teachers, Junior Teachers—all teachers will find aid for their particular work in the well known book, Tarbell's Teachers' Guide. Each lesson of the year is completely discussed and helps for each department of work are given. \$1.00 net; \$1.10 delivered.

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Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf. There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

### B. J. LEONARD DENTIST

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CHEAP  
TESTAMENTS 10c A copy postpaid; Self-  
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THE BAPTIST RECORD, Jackson, Mississippi



## FIFTH SUNDAY PROGRAM.

(By Zion Association, with Fellowship Baptist church, October 30 and 31, 1915.)

### Saturday Night.

Devotional by Rev. J. A. Moore; prayer by Rev. H. J. McCool.

Meeting went into permanent organization by electing Rev. T. H. Wilson, moderator, and J. A. McCain, clerk.

Song—"Some One is Looking to You."

Sermon, by Rev. H. J. McCool. Text, "According to the glorious gospel of the blessed God which was committed to my trust."—I Timothy 1:11.

Song—"Help Somebody Today." Closing prayer, by J. A. Moore.

Sunday Morning.

Opening song—"Will There Be Any Stars in My Crown?"

Devotional exercises, by T. H. Wilson.

The first subject on program taken up—"The Benefits of a Sabbath School to the Church." Discussed by Noel Skelton.

"Evangelism in the Sabbath School and in the Church," discussed by Fred T. Spencer and H. J. McCool.

"The Unenlisted Church," discussed by T. H. Wilson.

"Unenlisted Pastor," discussed by T. H. Wilson and Noel Skelton.

Song—"Just Another View."

Sermon, by H. J. McCool, reading fourth chapter of Philipians; text, fourth verse, "Rejoice in the Lord always," and again I say, rejoice, which was enjoyed very much by all present. Prayer by D. E. Neel.

Dinner.

The afternoon session was called to order by the moderator.

Song—"I Love to Tell the Story."

"Benefits of a Produce Committee to a Church," discussed by H. J. McCool.

"The Church and the W. M. U.," by Mrs. Ethel Cooper, who read a very interesting and able paper on the subject.

"Religion in Business," discussed by T. H. Wilson.

"Business in Religion," discussed by B. F. McPhail and H. J. McCool.

"The New Testament on Giving," discussed by T. H. Wilson.

The B. Y. P. U. rendered a very interesting program, after which the meeting adjourned.

T. H. WILSON, Moderator.

J. A. MCCAIN, Clerk.

### FORTUNATE FOR THE SOUTH.

Skin diseases seem most prevalent in the warmer climate, which makes it fortunate for the South that it has such an exception ally fine remedy in Tetterine for Eczema, skin trouble from a simple chafe or insect bite to the worst case of Tetter is quickly relieved by Tetterine. Applied externally, harmless and fragrant. 50c at druggists or by mail from Shaptrine Co., Savannah, Ga.

A church has been constituted at Seminary Hill, Ft. Worth, Texas. Fifty members entered the organization. Among the number, Dr. Scarborough's daughter was received on a profession of faith. The church was constituted in the Seminary chapel.

## Baptist Periodicals for 1916 UNIFORM LESSONS

SUPERINTENDENT. (Monthly.) 25 cents a year.

BAPTIST TEACHER. (Monthly.) 60 cents a year. In clubs of five or more to one address, 65 cents each for one quarter; 50 cents each for one year.

PRIMARY TEACHER. (Quarterly.) 30 cents a year. In clubs of five or more to one address, 7 cents each for one quarter; 25 cents each for one year.

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OUR STORY QUARTERLY. 7 cents a year. In clubs of five or more to one address, 14 cents each for one quarter; 4 cents each for one year.

PICTURE LESSONS. In quantities of five or its multiples to one address, 25 cents each for one quarter; 10 cents each for one year.

BIBLE LESSON PICTURES. \$3.00 per set for one year; 75 cents per set for one quarter.

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SERVICE. 50 cents a year, singly or in quantities.

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Self-Help Club for 150 poor boys; dormitory on co-operative plan.

Best location for college in State.

450 students last session.

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## Meat Cause of Kidney Trouble

Take Salts to flush Kidneys if Back hurts or Bladder bothers.

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority who tells us that meat forms uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken, then you suffer with a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated and when the weather is bad you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To neutralize these irritating acids, to cleanse the kidneys and flush off the body's urinous waste, get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate sluggish kidneys, also to neutralize the acids in urine, so it no longer irritates, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure, and makes a delightful effervescent lithia-water drink.

## ECZEMA

IS CURABLE. Write me today and I will send you a free trial of my mild, soothing guaranteed treatment that will give it. Stops the itch and heals permanently.  
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Hundreds of dollars are wasted by individuals on meritless rheumatism remedies. Such a one was Joseph L. Boehmer, of Nashville, Tenn. In fact, Mr. Boehmer wrote: "Renwar Rheumatic Salts is priceless. Had I known about RENWAR several years ago, I would have saved hundreds of dollars. One 50-cent bottle did more good than all sanitarium treatment. I am certain it cured me." We have many original letters like Mr. Boehmer wrote on file in our office. If you suffer with rheumatism or constipation, get a bottle of RENWAR. Use at your druggist. Money refunded if it fails to relieve. Prepared and guaranteed by Warner Drug Co., Nashville, Tenn.

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## DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

### WILLIAM STRINGFIELD.

William Stringfield was born October 20, 1826; died November 20, 1915, aged eighty-nine years. One month, "Uncle Billy," as everybody called him, was baptized into the fellowship of Mt. Pisgah church, sixty-six years ago, by Elder Jesse Crawford. He was deacon of the church for over sixty years. There were born to him eleven children, all but three preceding him to the other world. Of the surviving children, Rev. J. J. Stringfield, of Liberty, Miss., is one. He has thirty grandchildren and thirty great-grandchildren. Surely a prince in Israel has fallen, but a crown of righteousness awaits him on the other side of the river.

J. J. WALKER.

Franklin, La.

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The General Association of Kentucky met in the town of Jellico, Tenn., in its seventy-eighth session last week. Dr. A. Gatliff, of Williamsburg, Ky., was elected moderator. Drs. F. D. Perkins and W. M. Wood, vice-moderators; Prof. J. L. Hill, recording and statistical secretary.

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### MRS. LENORA EVANS.

Died in Quitman at the home of her son, Dr. B. P. Evans, on October 21, 1915, Mrs. Lenora Evans, at the age of 75. Mrs. Evans was a faithful and active member of the W. M. U. of the Baptist church of Quitman, and was greatly loved by every member of the society.

Whereas, it has pleased the Lord in His own wise providence, to remove from our midst our beloved member, Mrs. Lenora Evans; therefore be it

Resolved, That the W. M. U. of Quitman Baptist church do tenderly mourn our loss, and we shall ever cherish in our hearts the memory of her beautiful life.

Resolved; further, That these res-

## A Hint to Mothers of Growing Children

A Mild Laxative at Regular Intervals Will Prevent Constipation.

A vital point upon which all schools of medicine seem to agree is that normal regularity of the bowels is an essential to good health. The importance of this is impressed particularly on mothers of growing children.

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In my teaching of Chinese boys

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Christ's sermon on the mount.

### ST. MATTHEW, 5.

15<sup>a</sup> The land of Zab'u-lon, and the land of Neph'tha-lim, by the way of the sea, beyond Jor'dan, Gal'i-lee of the Gen'tiles;  
16<sup>b</sup> The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

A. D. 31.  
15a. 2. 1, 2.  
15a. 4. 7.  
15a. 2. 22.  
15a. Mark 1. 14, 15.  
15a. ch. 3. 2; 10. 7.  
15a. Mark 1. 16, 17, 18.  
15a. Luke 8. 2.  
15a. John 1. 42.

2 And he opened his mouth, and taught them, saying,  
3<sup>b</sup> Blessed are the poor in spirit: for their's is the kingdom of heaven.  
4<sup>c</sup> Blessed are they that mourn: for they shall be comforted.  
5<sup>d</sup> Blessed are the meek: for they shall inherit the earth.

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in the government school of Kaifeng I am constantly struck by the pathetic trust these boys and young men place in America, her ideals, and her people. Counting it my duty, as I do, that to teach is but my living while to lead men to Christ is my business, how could I do anything else but point these boys to the true religion of the true God?

It was so easy! I am their teacher and all Chinese have a peculiar respect for teachers. I live in their school and try to live a life which they can safely follow. I love to sing—so do they. I love to teach English—they happen to be doubly

keen on English and learn it rapidly. In less than two years after beginning English, they were able to read and understand the English Bible. They were also able to carry on a conversation in English fairly well. (Query: Can American school boys do the same thing after but two years of study in a foreign language?) Every Sunday a large part of the day is spent in reading the Bible together. The results were natural—and spiritual. They soon knew themselves to be sinners and then wanted to be saved. They

sought and found the truth. Nine have been baptized and others are seeking to know Christ.

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Reader, friend, former student, do you want to find the very most fruitful place to work in the world? I can tell you the secret.

Kaifeng, Honan, China.



# Sunday School Lesson

BY A. J. AVEN, LL. D.

## JEHOVAH YEARNS OVER BACKSLIDING ISRAEL.

Hosea 11:1-11.

### Introduction.

"This prophet, whose name means 'deliverance or salvation,' is the first of those known as the twelve minor prophets, whose books were written at various periods extending over four hundred years. He lived during the long and vigorous reign of Jeroboam the second, king of Israel, and was contemporary with Isaiah. But unlike the latter prophet, who was burdened chiefly about Judah and Jerusalem, Hosea was principally occupied in uttering the lamentation of Jehovah over the ten separated tribes of Israel, who had persistently broken his covenant, and hardened their hearts against the moving entreaties of His love. But amid all the touching expressions of wounded and disappointed affection, there is distinct promise of both spiritual and national recovery, of both conversion and restoration."

To properly understand this lesson, it would be well to read the entire book of Hosea. In the first division which is contained in the first three chapters, the prophet uses symbolic language which cannot be misunderstood, and which is "designed to be a living parable of the unfaithfulness of Israel to God." In the second division, including chapters four and five, the central teaching is "My people are destroyed for lack of knowledge." In the third division, chapters six and seven, there is an earnest appeal which shows that worldliness is the legitimate fruit of ignorance. In chapters eight and nine, the fourth division, we find stern threatening. The fifth division, chapters ten and eleven, Israel "is described as an empty vine, and then as a child most tenderly loved." In the sixth division, Judah is reproved, but Ephraim seems to be the burden of the Holy Spirit's words. Chapters twelve and thirteen. In the seventh

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and last division, chapter fourteen, the people are exhorted to return and are told how to do it.

### Lesson Teachings.

God's Goodness Toward His People.—"When Israel was a child, then I loved him." Even when they were young and were nothing among the peoples of the world, God loved and favored these people. What better thing could a people have than the consciousness of God's tender care for them? But have we not the same consciousness today? Do we always act as though we believed. The love which God sustained for His chosen people is manifest on every hand in His dealings with them especially in the mercies which He showed even in their wayward days. Ought not the old to take this lesson into consideration and reflect a little on the goodness of God toward them when they were little ones? Was not the protective care which mother and father exercised just some of the expressions of how God loved you when you were a child? If the old would thoroughly recognize these facts, would they not be more active to show true gratitude to God in better service?

Ingratitude.—It is lamentable to note the ungrateful attitude of the people in the face of all God had done for them. But let us not be too hasty to throw stones. Do we in this day of untold blessings, always realize as we should our duty toward God to say nothing of our downright rebellion sometimes? Do we always answer the call to service as we should? He delivered them out of the house of bondage. He did this because he loved them. Today those whom God loves He calls out of the bondage of sin, but the call is not always heeded. The call is the work of the Spirit, the answer is the work of the individual. Teacher, impress this important lesson on the individual members of your class that faith is the one condition of salvation. Recall Matthew 13:58. Unbelief is the poison that destroys the hope of salvation. These people to whom the prophet is preaching forgot God and went out after Baal. It had been a long time since the days when their fathers were slaves. The pomp and ceremony of Baal worship attracted the Jews, and ingratitude led them away from God.

The People in God's School.—"I taught Ephraim also to go, taking them by the arms." He gave them good instruction. When they were in the wilderness, He led them in no uncertain ways, even giving them the pillar of cloud and fire. He almost literally took them by the arms and led them. Now, note, that we have every sign necessary and yet how many are still in their sins because of unbelief! Likely this Scripture is the one in mind as quoted in Matthew 2:15, "Out of Egypt have I called my son." Not-

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### Judah's posterity.

### 1 CHRONICLES, 2.

53 Duke Kē'nāz, duke Tē'man, duke Mib'zar,  
54 Duke Māg'di-el, duke 'Iram. These are the dukes of E'dom.

### CHAPTER 2.

THESE are the sons of 'Is'ra-el: Reu'ben, Sim'e-on, Lē'vi, and Jū'dah, Is'sa-char, and Zēb'u-lūn, 2 Dān, Jō'seph, and Bēn'ja-min, Nāph'ta-li, Gād, and Ash'er,

19 And Cā'leb which he 20 And begat Bē' 21 And to the d 22 And she 23 And three ar 24 And 25 And

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withstanding the absolute corroboration of facts concerning the truth of Christ's identity with the Messiah of the prophets, yet we find some who act as if there was nothing to it all, and continue in their downward course to destruction. God's leadership and support of the people of Israel was recognized by the psalmist in verse twenty-three of the seventy-third Psalm. "Thou hast holden me by my right hand."

Threats of Wrath.—"He shall not return into the land of Egypt." Surely the bondage of Egypt was severe, but not even this leniency shall be accorded them. They shall be turned into the hands of a still worse task master. The Assyrian king would be a more grievous slave driver than even Pharaoh had been. This lesson illustrates the folly of a man's letting his days of prosperity lead him into all sorts of indulgences in order to gratify his carnal appetites. To some, self-restraint may be an Egyptian bondage, but be assured that those who indulge their carnal appetites will sooner or later fall into the hands of an Assyrian slavery. "Those that will not return to the duties they have left cannot expect to return to the comforts they have lost." God had given the people of Canaan a goodly land, but they had forgotten about that. Now God declares that "the sword shall abide on his cities." Let it be remembered that "the day of the Lord cometh with wrath."

The Mercy of God.—In this eighth verse there seems to be a kind of deliberation on the part of God in which He is balancing justice and mercy. Of course there is no uncertainty in the mind of God, but the inspired writer is here using the language common to men, and uses what teachers call deliberative sentences. Then, too, it can be considered as showing a contrast between wrath and mercy and in it the glory of divine grace is set forth, "for I will not execute the fierceness of mine anger—for I am God and not man." And so mercy wins over judgment and a chance is given for repentance. "Surely goodness and mercy shall follow." "Mercy and truth are met together," but for which, what chance would there be for a dying world?

Promises of God.—"They shall walk after the Lord." When God designs blessings for men, He also qualifies them to receive them, else the blessings would not be understood. Just as it is said when God calls a man to preach, He at the same time calls a congregation to hear him. These verses may seem a little puzzling, but it is thought that this is spoken of the ten tribes and had its accomplishment in part in the return of some of them with those of the two tribes in Ezra's time; but it had its more full accomplishment in God's spiritual Israel as seen incorporated in the gospel of Christ.

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 THE PATROL OF THE SUN DANCE TRAIL—Ralph Conner; price, \$1.25.

### NEW AND WORTH-WHILE RELIGIOUS BOOKS

- PRACTICAL AND SOCIAL ASPECTS OF RELIGION—A. T. Robertson; price, \$1.25.  
 UNIQUE MISSION AND UNIVERSAL MESSAGE OF CHRISTIANITY—J. F. Love; price, \$1.25.  
 THE MISSION OF OUR NATION—J. F. Love; price, \$1.00.  
 GOD'S PLAN WITH MEN—T. T. Martin; price, \$1.00.  
 REDEMPTION AND THE NEW BIRTH—T. T. Martin; price, \$1.00.  
 BAPTISTS AND THEIR DOCTRINES—B. H. Carroll; \$1.00.  
 CRUDEN'S COMPLETE CONCORDANCE OF THE BIBLE—\$1.00.

THE BAPTIST RECORD,

JACKSON, MISSISSIPPI

### BOOK NOTICES.

By National Publication Review Bureau.

That the publishers are vying with each other in getting out attractive juvenile books is certainly proved by the number of exceptionally attractive books that are being offered for the Christmas trade. We are listing those that appeal to us as being especially desirable.

From Little, Brown & Co., Boston, are four little books that will be enjoyed by children from four to twelve years of age. They are fine examples of nature stories in which the imagination is given wholesome exercise. Chatterer, the Red Squirrel, by T. W. Burgess; Sammy Jay, by Burgess, and Molly Waddy and Tony, by Burgess, will be found entertaining to be read to little tots or for older children's reading. Mother West Wind, "Why" Stories, by Burgess, is a collection of animal stories that remind one of the Uncle Remus stories. The Child's Book of American Biography, by Stimpson, is for older children and is entertainingly written, and is both delightful and instructive reading. In Victorian Times, by El Elias, is a collection of short character studies of the great figures of the period. These books are characteristic of the juveniles by this company.

Heidi, by Johanna Spyri, is one of the series of "Stories All Children Love" that is being brought out by the J. B. Lippincott Co., of Philadelphia. These books are attractively bound and will be welcome in any juvenile library. By the same company is Winona of the Camp Fire,

by Margaret Widdener, which is a typical campfire story, written in this author's happiest vein. For boys the Lippincott Co. has to offer Gold Seekers of '49, by E. L. Sabin, which will delight the boy of adventurous age. It is clean and wholesome.

The Macmillan Co., New York, offers The Extra Day, by Blackwood, which will be enjoyed by grown-ups as well as by advanced youthful readers. It is a story that will be appreciated as well as enjoyed. From the same company comes Deal Woods by Griswold and is one of the famous Deal stories that have made this author famed among boy readers. These books are interesting as individual books or as a series. A Maid of '76, by Knipe, is a charming story for girls; it also gives fine historical setting that will be impressed on the young reader's mind. The Kingdom of the Winding Road, by Meigs, will fill the heart of the young boy or girl with intense delight. It is one of the prettiest of the Christmas books.

The Apple Tree Sprite, by Morley, published by A. C. McClurg & Co., Chicago, is a fascinating little story of an apple orchard farm. The good times there are shared by the readers of this book. By the same company is a book that will be especially pleasing to boys, The Fur Trail Adventures, by Wallace. This is a story of the out-of-doors that will also be read with interest by grown-ups.

Tell Me Why Stories About Sound and Color, by Claudy, is one of a series of "Tell Me Why Stories" that have been published by Robert McBride Co., New York, each of which is worthy a place in every child's library.



THE JACKSON SANATORIUM, Jackson, Miss.

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